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vice to be less eager and restless in his literary pursuits. But to such advice he rarely felt himself at leisure to attend; and to his imprudent indefatigable zeal he at length fell a victim. From a well organized system, unimpaired by intemperance, he might long have enjoyed all the vigour of health, and all the hilarity of spirits.

His characteristic feature, was love of liberty. The tendency of his numerous writings goes rather to demolish systems of tyranny, than to erect the tyranny of opinion; to emancipate the human understand-

ing; to prepare it for fair investigation; to enable it to preserve, as it were, a natural tone, a personal vigour; not to bend it by compulsory rules, to vassalise it by mean observances, or to enclose it by fantastic theories. All Robinson's writings proceed on the Dissenters' principles; but though full of hostile designs on the church, they assumed not the air of a direct attack. His friendships could not win him over to be a churchman, but they softened the rigour of the Dissenter.

(To be continued)

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#### DETACHED ANECDOTES.

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A SEED OF CATHOLIC AND PROTESTANT UNION, SOWN IN 1784.

**W**E, whose names are subscribed, associate together, as a military body, under the title of the **NEWRY UNION**. We associate as Volunteer soldiers, in order to maintain our rights as citizens. We are all sensible of the value of liberty, and we all desire to possess the power of preserving it. We associate, in order to form a part of that Volunteer army, whose institution we venerate, whose principles we adopt as our own, and in whose cause we are ready to lay down our lives. We associate, although differing in religious opinions, because we wish to create that union of power, and to cultivate that brotherhood of affection among *all* the inhabitants of this Island, which is the interest as well as duty of all. We are all **IRISHMEN**. We rejoice and glory in that common title, which binds us together; and we associate, in order to do every thing, that the union of our hearts, and the strength of our hands, can effectuate, to render

the name of **IRISHMAN** honourable to ourselves, serviceable to our beloved country, and formidable to its foes! We shall ever think, that an association deserves well of our native land, whose chief object is to unite *the different descriptions of religion in the cause of our common country*, and although we cannot lay claim to the honour of having first taken up arms, there is still a glorious ambition left,—not to be among the last in laying them down!

**X.**

#### SOCIETY.

The Diamond is a charcoal. It consists of the same materials, under a different composition, the same particles differently organized. So it is in the organization of human society. The materials are the same, but in *one* disposition of the particles which compose it, how black, and unpromising the mass, how it absorbs, and never once returns the light of day, how vile and trodden under foot!—In *another* conformation of the very same particles,

how bright and sparkling, how it reflects and multiplies the glories of the sun, how precious, how inestimable! All depends upon government. The people, as they are organized, will remain a *coal*, or, properly disposed, will become illustrious as the diamond. Our political chemists, like other chemists, although they grant the truth of the doctrine, have, as yet, proved themselves expert only in reducing diamond to the state of coal—but are unable to make coal appear like diamond. They know how to dissolve, but not to combine. X.

## CORONATION OATH.

It was then that the proclamation was pronounced, in the name of the Arragonese, "We, who are each of us as good as you are, have received you for our King and Lord, on condition that you maintain our rights and liberties. If not, not." The King appeared before the Supreme Magistrate, Justicia Mayor, who personated the people, uncovered, and on his knees took an *oath*, to govern according to the laws. The admiration inspired, at first, by the recollection of this ceremony, is a little weakened, when we learn, that it is not so much before the people, or their representatives, that the King thus humbled himself, as before an assembly of nobles, who were indebted for their estates to the force of arms. At first, twelve of the ancient families only were admitted into this assembly, but gradually they increased in number, and were divided into superior and inferior nobility. In this meeting of the states, the clergy were represented by prelates, and the large cities by deputies. But the mechanics, artisans, and shop-keepers, were excluded from the rank of citizens. Thus the commonalty were very imperfectly represented,

but the assembly thus constituted made laws for the whole nation. At length, the prelates became the devoted slaves of the monarch; the deputies from the cities were frequently corrupted; and the King, by successively increasing the number of his partizans in these two orders, swayed the nobility, and became what he is at present, an absolute monarch. X.

## NOTA BENES.

Wherever many birds are kept in cages, there is in that family not much domestic happiness. Kept by a single person, the practice proceeds often from a natural wish of having something near one to be kind to.

People addicted to drink are very forward always in snuffing the candles. They are sensible of a tremour in their hand, and yet wish to see themselves, and perhaps to show to others, that they have gotten a degree of firmness.

I do not like the eye, where the white is at times seen above the pupil; it betrays a fierce disposition, and sometimes borders on insanity: nor do I like the countenance, where the eye has an *occasional* squint or cast, which, at times, is evident, and then, as it were on discovery, rectifies itself, and is no longer to be discovered. The internal organization is not as it should be.

I just now saw one man mending a pair of bellows, and four men and one woman looking on. A.

## VAULTS OF TOULOUSE.

As the contraction of the skin of the face gives to these bodies which have been so remarkably well preserved in the vaults of Toulouse, the appearance of a cynic smile, a friend, who thought to be witty, asked what these people were laughing at. "*At the living,*" said Maupertius.

## UNITED STATES AND EUROPEAN MONARCHIES.

The King-birds are destroyers of my industrious Bees. At the time of swarming, they all came and fixed themselves on the neighbouring trees, from whence they caught the Bees that returned, loaded, from the fields. This made me resolve to kill as many as I could, and I was just ready to fire, when a bunch of Bees, as big as my fist, issued from one of the hives, rushed on one of the birds, and probably stung him, for he instantly screamed, and flew, not as before in an irregular manner, but in a straight line. He was followed by the same bold phalanx, at a considerable distance, which, unfortunately, becoming too sure of victory, quitted their military array, and disbanded themselves. By this inconsiderate step, they lost all the aggregate of force, which had made the bird fly off. Perceiving their disorder, he immediately returned, and snapped as many as he wanted; nay, had even the impudence to light on the very twig from which the Bees had driven him.

## EGYPT.

Amasis is further remarkable for having instituted that law, which obliges every Egyptian, once in the year, to explain to the chief magistrate of his district, the means by which he obtains his subsistence. The refusal to comply with this ordinance, or the not being able to prove that a livelihood was procured by honest means, was a capital offence.—*Herodotus*.

Returning to Miletus, they called an assembly of the people, and they placed the direction of affairs in the hands of those who had best cultivated their lands, for they concluded, that they would be watchful of the public interest, who had taken care of their own.—*Herodotus*.

A Corselet, sent as a present by Amasis, king of Egypt, made of linen, but there were interwoven in the piece a great number of animals, richly embroidered with cotton and gold. All was to be admired. It was composed of chains, each of which contained 360 threads, distinctly visible.—*Thalia*, 47.

## SUPERSTITION.

Plutarch has said of the Egyptians, that they had inserted nothing in their religious worship, without a reason, nothing merely fabulous, nothing superstitious, as many suppose, but these institutions have either a reference to morals, or something useful in life, and many bear a beautiful resemblance of some fact in history, or some appearance of nature. Perhaps, in the commencement, to lead mankind into superstition was not intended or foreseen. It is a weed that springs up naturally, when religion is blended with mystery, and burthened with perplexing ceremonials. The mass of mankind lost sight of morality in the multiplicity of rites, and as it is easier to practice ceremonies, than to subdue the passions, ceremonies gradually become substitutes for real religion, and usurp the place of morality and virtue. This seems to have been the case with the religions of Egypt and India.

## INTOLERANCE.

A very extraordinary circumstance occurred in the year A.D. 460. Radbod, king of the ferocious and warlike tribe of the Frisians, after having been long harrassed by the incessant intreaties and solicitations of a Christian priest, at length consented to be baptized. After having solemnly entered the baptismal font, the missionary had the impudence to assert, that all the king's ancestors were burning in the flames of hell! The barbarian's wrath was instantly kindled. He hastily

drew back, and relapsed into all his former violence and barbarity.

M.

ANCIENT MILITARY EMULATION.

The Roman legislators bestowed particular attention on every thing which tended to excite and cherish a spirit of emulation amongst the troops. The Civic Crown was bestowed on him, who was so brave and fortunate as to save his commander's life in battle; and he who was so intrepid or adventurous, as to first scale an enemy's walls, was rewarded with a Mural crown.

M.

GRECIAN MODE OF FORMING TREATIES.

It is related by some of the ancient Greek historians, that certain Princes of Scythia, when contracting an alliance with each other, in order that the solemnity of the ceremony might be more forcibly impressed upon their minds, each of them made a small incision upon

their arm, and licked each others blood, imprecating the vengeance of Heaven upon the wretch who should dare from henceforth to violate the sacred engagement.

M.

ROMAN DEGENERACY.

The unparalleled courage and bravery of the Roman people in the days of Scipio and Julius Cæsar, forms a remarkable contrast with their extreme effeminacy and degeneracy in the decline of the empire.

Whilst the surrounding barbarous nations were making continual irruptions into the empire, and ravaging and plundering the defenceless frontiers; the luxurious and enervated youth of the interior provinces, in order to avoid the dangers and fatigues of war, cut off the fingers of their right hand, and thereby incapacitated themselves for performing the duties of a soldier.

M.

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## ORIGINAL POETRY.

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CARDINAL WOLSEY'S LAMENTATION,  
ON ENTERING LEICESTER ABBEY  
AFTER HIS DISGRACE.

*An Historical Ballad.*

**HAIL**, time-worn towers, congenial  
ruins, hail!

For in your grass-grown courts, and  
mouldering cells,

Your tottering arches, and your columns  
frail,

Of my sad fate the mournful image  
dwells.

'Twas mine to rise pre-eminent, like you;  
(Why, busy memory, revive the past?)  
Detain the traveller's applauding view,  
Reflect the sun-beam, and repel the blast:

Like you, o'er half a realm my shadow  
fell;

Secure, like you, I mocked the sable  
cloud;

Like you, unmov'd, heard muttering thun-  
der swell,

Retorting every peal in echoes loud.

Meanwhile, a faithless spring, with silent  
course,

My deep foundation slowly under-  
min'd,

And, lo! what once withstood a whirl-  
wind's force,

Feels the light breath of every summer  
wind.

Hail, holy fathers! look with pitying  
eyes

On the dim close of Wolsey's bright  
career;